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World Fellowship

By Margaret E. Burton

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By Margaret E. Burton
National Secretary for Oriental Students and Small Colleges

National Board
of the Young Women's Christian Associations
600 Lexington Avenue, New York City
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The title "World Fellowship" is given to this leaflet with the thought that such a phrasing may serve to revivify and illuminate the purpose of the committee promoting missionary interests.

World Fellowship

By Margaret E. Burton

What Is World Fellowship?

"It's great to have the world for your hobby!" Why is it? What do we mean when we say "the world?" Do we mean "the terraqueous globe" (according to Webster); or a map with a very bright blotch for each country; or nations and governments; or do we mean just folks?

What kind of folks are interesting? Are we interested in the girl in our college who is so eager for an education that she is willing to make any right sacrifice to get it, pluckily working her way through college with dauntless disregard of handicaps and obstacles?

Are we interested in her if she comes to us from a land across the sea, so determined to get the very best education possible for the sake of the needy folk of her faraway home, that she is willing to face years of separation from all the people she has ever known before, to eat strange food, learn strange customs and speak and listen to a strange language for years?

Are we interested in girls like her whom we have never seen, who have never had a chance to go outside of the faraway countries in which they were born, but who are counting no cost too great to gain an education?

Are we interested in the people whom they are preparing themselves to serve, many of them very ignorant, many of them very dirty?

Are we interested only in those who are doing much the

same things that we are, or do we find much in common between us and people who are living a very different kind of life?

Are we interested, for example, in the girls in the factories of our country? Are we concerned about the conditions under which they work, their hours of work, the wages which they receive, their opportunities for recreation and for rest, their chances for development and for more abundant life?

Are we interested in the most helpless of them, the "li'l greenhorns" who stream in through Ellis Island and other ports of entry every year, quaint of costume, strange of speech, baffled and bewildered, at the mercy of the people of the great country whose hardest and most unpleasant tasks they have come to perform?

Are the half million girls in the factories of Japan, many of them working more than twelve hours a day, under conditions where physical or moral health are well nigh impossible, beyond the bounds of our interest?

What limitations are there to a broadly educated woman's interest in people? Does she really believe that

> "Judy O'Grady and the Colonel's lady
> Are both alike under the skin."

and is she equally interested in them both?

Is her thought of the people in foreign countries expressed by the ditty,

> "The native is a curious chap,
> He lives in countries on the map;
> The countries that are painted pink
> Are where the native lives, I think,"

or are they real live individuals to her, who feel and think, play and work, love and laugh and struggle and suffer, just like the people she touches every day? If peoples' skins happen to be of a different color from hers does she think of them as "a race," perhaps "a race problem"? Or does she break up that colorless term into vivid living human units

and see mothers and fathers loving and working for irresistible small people; wide-awake boys and girls in school or busy at games strikingly like those she used to play; others, just a little older, losing youth and strength in crushing, monotonous toil; and still others, the privileged few, wracking their brains in high school or college over precisely the same problems which puzzled her, and with the same end in view?

Can a college woman be content to let her life count only for those whose needs she can see with her eyes, whose challenge she can hear with her ears? Can she be content to be a citizen of her own town or city, a member of her own nation or race, or must she claim her birthright as a member of a great world family, for every member of whom she has a genuine concern, from none of whom she is separated by any man-made barriers of race or class, speech or custom, because "one is our Father, even God, and all we are brethren"?

And what does "interest" mean to her? Does it mean a blandly benevolent attitude, or is it a positive, active caring "that the blind may receive their sight and the lame walk, the lepers be cleansed and the deaf hear, and the poor have good tidings preached to them"?

If she has that kind of interest, no effort to bring more abundant life of any kind, to any people, will be a matter of indifference to her. She will give her sympathy and support to efforts to make people's bodies stronger, finer, more full of "the joy of mere living." Playgrounds, vacation homes, fresh air camps, crusades against tuberculosis and other like enemies of health, educational campaigns which make for observance of the laws of hygiene and sanitation and scores of similar movements which come under her almost daily attention will never lose their significance for her. Hospitals set in the center of such need as she has never

seen, even though she may be familiar with the poorest districts of great American cities; dispensaries to which women hobble on bound feet to see the only physician in the midst of a community of a million people; leper asylums where suffering people learn to find joy even under the burden of awful and incurable disease—all these things and others like them will not seem too far-away for her to know or care about.

Nor will she be too busy in the midst of her own unusual opportunities for education, to think about the minds of other people, and the chances they are having to develop. Every effort of social settlements, night schools, the educational departments of Christian Associations in this and other countries will be a source of gratitude to her. The eager, almost overwhelming awakening of the Orient to a desire for education for its girls will thrill her with joy and fear—joy that it has come, fear lest college women of lands where the education of women is well established, whose help and guidance in these days of crisis and plasticity is imperative, should awaken to challenging and unprecedented opportunities too late. She will keep in touch with the progress of woman's education in those countries where until recently not more than one woman in a thousand could sign her name except by "her mark." She will know of the establishment of women's colleges in Madras and Nanking, and of the urgent need of others like them in several other great educational centers of the East. She will want to have some kind of share in helping to bring more abundant intellectual life to people the world around.

She will want all the good things which life has brought to her to be shared with all who lack them. And if she believes that the religion of Jesus Christ has been from the beginning, and is increasingly, the greatest force for righteousness and abundance in the lives of men and nations, she will care supremely that this one best gift should be shared

with every member of the world family in every corner of the globe. It goes without saying that she will have no scorn for any effort man has made, to find and have fellowship with God. The elements of truth and beauty in other religions will command her genuine respect. But she will never be satisfied to rest in selfish enjoyment of radiant perfectness while others know only a shadowy imperfectness. Because Christianity combines in itself Hinduism's communion with God, with none of Hinduism's degradation; Buddhism's self-sacrifice, with none of Buddhism's stagnation; Mohammedanism's insistence on one God to obey whose will is the highest good of man, with none of Mohammedanism's cruelty; and Confucianism's lofty moral teachings with none of Confucianism's agnosticism—because of this she knows that the gospel of Jesus Christ has come "not to destroy, but to fulfill." To all that is good and strong and beautiful in other religions, Christianity adds a shining revelation of what God the Father is, and of what He wills that man, the son, shall be, in a Radiant Person, in whom men of all ages, all races, all classes, all types have found a common Friend. And because the satisfaction of the needs and aspirations of all the world is found in Jesus Christ, she insists on the right of all the world to know Him. Moreover, she judges "by their fruits" whether the non-Christian religions are "good enough" for the people who know only them. By this test she decides whether a religion whose teachings result in a social system in which man regards his fellow as an "untouchable" whose very shadow is a pollution, which has debased childhood, degraded women, and exalted vice, falls so far short that she *must* share the radiant gospel of Jesus Christ, with its joyous teaching of the Fatherhood of God, and the brotherhood of all men. She must judge whether a religion which gives high and pure ideals, but which, on the other hand, has pointed to no power making it possible for men to reach them, is sufficient for one fourth of the human race, or whether she is bound to

give the one best gift, knowledge of One who held up the loftiest, purest, most comprehensive ideal the world has ever known, and who said, "I am the Way"—"by whom alone," says Count Okuma of Japan, "the necessary dynamic is to be found." "For if my religion is false," says Mr. John R. Mott, "I am bound to change it; if it is true I am bound to propagate it."

A Working Program

If we believe that such a genuine active interest in people of all the world should be a part of every college woman's equipment for life, how can we help our fellow students to get it? Probably nine out of ten of those who do not yet have this spirit of world fellowship, are uninterested simply because they know so little about the people of the rest of the world that any real interest is impossible. No one is ever interested in a subject about which he has no knowledge, and strange as it may seem, in this age when the world is one world as never before in history, even some of us who have had the opportunities for breadth of vision which college life brings, are still pretty provincial when it comes to knowing about "the other half" of our city and of our globe. It is of primary importance, therefore, to do everything in our power to bring a knowledge of the rest of the world into the college community. And this is the alluring task of the standing committee of every student Young Women's Christian Association whose responsibility it is to awaken a genuine spirit of world fellowship in every girl on the campus.

Study Classes

Classes for the study of other people are the best possible means of creating interest in them. It is practically impossible to study about real people, week after week, without

learning to feel a genuine interest in them. The books issued by the Voluntary Study Committee* for use in non-curriculum courses during the second semester are written with the express purpose of introducing college students to people worth knowing the world around, and helping them to understand the life, needs, and problems of these people, and the opportunities for helping. The book for the first year tells the life stories of twelve men and women who were friends and servants of folk all over the world; that for the second year brings the challenge to world service; that for the Juniors is to be a study of the world religions, and the Seniors' book will be a study of great social problems the world around. These books are issued by a committee consisting of representatives of the various denominations of the Young Men's and Young Women's Christian Associations of the United States and Canada, and of the Student Volunteer Movement, and are planned for use in voluntary student classes in Sunday schools and colleges. The Student Volunteer Movement also publishes each year two or three other books for parallel voluntary student courses, such as "The Present World Situation," by John R. Mott, "The Students of Asia," by Sherwood Eddy, etc., which are admirably adapted for the awakening of the spirit of world fellowship and service. Still other books are published by the Missionary Education Movement, the Central Committee on the United Study of Foreign Missions, and the Women's Council for Home Missions, many of which, while not written primarily for students, as are those of the Voluntary Study Committee and the Student Volunteer Movement, may prove to be excellent for parallel courses.

In order that the program of study may be well balanced and co-ordinated, the chairman of the committee promoting world fellowship should meet with the chairmen of the Bible

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*See leaflet on "The Bible Study Committee and the Voluntary Study Plan," listed on back cover.

Study and Social Service Committees, who form the executive council for the Voluntary Study plan. Together the various courses can be selected and consultation with church and Sunday school leaders be arranged. The chief responsibility for the further planning and promotion of the World Fellowship Study Classes rests with your committee. In most cases where the Sunday schools are offering student classes it will probably be well to give parallel courses on the campus, rather than to repeat the same subject; although it is conceivable that it may sometimes be well to duplicate the Sunday school course for the sake of students who, because they themselves are teaching in the Sunday school, or for some other reason, find it impossible to attend the Sunday school class, but wish to study the course offered there.

The courses and leaders should be chosen in time to give the leaders ample opportunity for preparation, for whatever other qualifications the leader of such a class may have, if she is not herself thoroughly well acquainted with the people and problems of which she is teaching, she will not succeed in inspiring the class to a deep interest in them. If most of the mission study classes are given in the second semester, it may be well to have a normal class for their leaders in the first semester.

When the courses and leaders have been chosen the next thing is, of course, to create a thirst for such knowledge as they offer in the minds of all the students. Whatever be the methods you use to secure enrollment for these classes, let them *not* be apologetic! You are offering your fellow students a splendid opportunity to do a bit of fascinating study which will forever afterward enrich their lives. You are asking them to invest a minimum of time in a way which will yield an amazingly rich return. Make them sure that you feel that it is a real privilege to present this opportunity to them.

One of the best ways of bringing the classes to the attention of the students is by a meeting, perhaps one of the regular weekly Association meetings, at which some convincing and attractive speaker presents the worth-whileness of World Fellowship study in general, and of the special courses about to be given, in particular. At the close of the meeting a chance for enrollment should be given. In many cases it will be wise to follow this meeting by a general canvass of some sort. If so, it should be most thoroughly and systematically carried out, in accordance with the plan determined upon by the Voluntary Study Executive Council, that there may be no duplication of effort, and no danger of anyone's feeling that she is being "nagged." Those who are to make the canvass should be carefully prepared for their work, that they may not make a subject which is thrilling and glowing with life and interest seem stale and profitless by a flat presentation of it; that they may know how to answer any questions which may be asked them; and may be so intelligent about all the courses being offered, that they can give advice as to the selection of a subject, etc.

The wise use of publicity in the presentation of these study classes should not be forgotten. The right kind of posters can do much to attract the attention and interest of her who runs, but reads. Pictures suggestive of fascinating subjects to be studied, an attractively framed space for enrollment, where the passing throng may read the names of "all the best families" who are joining the classes, and numerous other types of posters, may gain the attention of many a casual passerby. Articles and notices in the college paper will also help.

After the classes have been planned for and started there is sometimes a tendency on the part of the members of the committee to feel that they may now rest from their labors, and let the classes "gang their own gait." But if all their efforts are to be conserved, and they are to see fruits which

will make them feel repaid for their labors, they must not yield to this temptation, but must see that each class has a secretary who keeps the class records, looks up absentees and is in every way the leader's "right hand man."

In many places there are curriculum courses, too, which help to give a knowledge of other people and their problems. In a few colleges there are actual mission study classes which are a part of the regular curriculum. But even in those where there are no such courses as this, there are others in ethnology, sociology, Oriental problems, and kindred topics which will do much to stimulate interest in people the world around. It may perhaps be well for the committee promoting world fellowship to consider whether it might be wise for it to urge the enrollment of students in these curriculum courses as well as in the voluntary classes.

Meetings on World Fellowship

No less important than the classes for the study of the world family are the meetings which keep us in touch with the throbbing, intensely significant life just outside the campus walls. Certainly no meetings could have more interesting and "live" subjects than these, and yet so often the one meeting of the month which is given to the subject of other people has been planned so perfunctorily, and with so little originality, that it has become rather traditional to cut on "missionary meeting day." It is the high privilege of the wide-awake committee on world fellowship to plan such a thrilling series of meetings about people the world around, that there will always be "standing room only" on the days of their meetings. The subjects that would be most interesting in one place, would not be those best adapted to another, but the possibilities are almost exhaustless. Think, for example, of the possibilities in meetings on the women students of the world, or women in industry the world over, or the educational renaissance among women throughout the East, or

their social awakening, or the spiritual hunger and responsiveness manifested among Oriental women today, or biographical sketches of women of different lands who are doing big things for their own people—and countless other subjects dealing simply with other women. Think of what might be made of a series of meetings on social problems and social progress around the world; of another on the world needs which call for college women, and the varying opportunities open to them. There is almost an embarrassment of riches. In several colleges the Christian Association has co-operated with other college organizations, and often with the faculty, in planning and carrying through a series of lectures on world subjects, in addition to their own meetings. When such a course is carefully planned, and the right lecturers can be secured, it is a great impetus to the spirit of world interest and fellowship.

As with classes, so with meetings, the right use of publicity is of great importance. A meeting can be made or killed by its title. The nonchalant printed poster announcing that "Miss ——— will speak on 'Missions,' " brings a mere handful to hear a speaker of unusual power give a deeply interesting address; but a dozen little announcements made gay with black Chinese characters on red paper, announcing that "Changing China" will be told about by an Association secretary who has been there, crowds the same room.

Books on World Fellowship

It would be difficult to find any books in any library more vivid, more stirring, more difficult to lay down when once opened, than many of the recent books about the other members of our world family. The remark once made about Stevenson's writing, that if you cut any sentences of it it would bleed, could be accurately applied to scores of these up-to-date books, so pulsing are they with vigorous life. They are among the best means of getting acquainted with, and there-

fore getting interested in, other folk, and every Association library should have many of them, not on its shelves, but in the hands of its members. There should be books about other countries and other parts of our own country, books that deal with political situations, with social situations, with educational conditions, above all, books about people. It is not always easy to persuade a busy college girl that she has time to read any book that is not on a required list. But this only means that your committee will have an excellent opportunity to exercise all its ingenuity in creating an appetite for these books, and devising practical plans for getting them read. Of course, summer vacations are a time when much real reading can be done, and not one of these books should be left to collect dust on a book shelf through the summer months. But neither must they be given a long winter's rest. Many of them are well adapted for reading aloud in sewing groups. Possibly it may be wise after the enrollment for the classes is over, to enlist in some sort of reading course, those who found it impossible to belong to a class. The members of such a course might pledge themselves to read one or more books during the semester, and make a brief report on each, perhaps in an Association meeting, in the college paper, or on the bulletin board. Here again much may be done by good publicity. A short, catchy report of a book, illustrated, perhaps with some good quotations posted on the bulletin board, may gain a goodly number of readers.

A World Fellowship Bulletin Board

This brings us to the possibilities in a bulletin board for which the committee promoting world fellowship is responsible. If it is well located and the exhibits are changed frequently enough so that the passerby always looks to see if something new is up, and if these exhibits are carefully planned, such a board may be a liberal education in itself. This is the place to post newspaper clippings which

will keep people up to date with the things that concern other members of the world family. Here one may call attention to such articles as Jean MacKenzie's "Black Sheep" in The Atlantic Monthly which no one who wants a treat should miss reading. Here letters from alumnae working in other parts of the world may be posted. Here the eye of him who runs may be caught with pictures and post cards. An ingenious sub-committee can make the exhibits so varied and so attractive that the World Fellowship Bulletin Board will always be a center of interest.

Some of Our Fellowships

Bulletin board, library, meetings and classes will all contribute to an increasing realization of how world-wide our affiliations become when we join the Young Women's Christian Association of our college. By virtue of being members there, we are also members of the great National Young Women's Christian Association, to which approximately 375,000 girls belong; city girls and country girls, high school girls and college girls, immigrant girls and Oriental girls, colored girls and Indian girls. But that is not all; for in joining the Association in our college we become members of the World's Young Women's Christian Association, 785,000 of us in thirty different nations. And there is still another great World's organization which includes each of us who is a member of a college Association in this country; the World's Student Christian Federation, which unites Christian students the world over in loyalty to the Master Teacher. Our connection with all three of these is made through the National Board of Young Women's Christian Associations, with headquarters at 600 Lexington Avenue, New York.*

The Student Volunteer Movement of the United States and Canada is another great organization with which your com-

*See leaflet on "How to Realize Our National Association Membership," listed on back cover.

mittee must always keep in constant and the closest possible touch, and with which it will work in fullest co-operation. Doubtless there is a Student Volunteer Band in your college, and at least one of the girls who belong to it ought always to be a member of this committee. Its purpose to help to find strong, splendidly equipped college men and women, worthy and able to invest the gift of life in the places of most desperate need and most challenging opportunity, is a part of the purpose of your committee as well, and one which all that your committee does will help to further. The help which the Educational Department of the Student Volunteer Movement will give you in planning for classes and meetings has already been referred to. Many of the most fascinating books for your library, and much of the most interesting material for your bulletin board, will come from the offices of the Student Volunteer Movement, at 25 Madison Avenue, New York City.

Then there are the Women's Missionary Boards, which can be of great help in all you do to awaken a spirit of world fellowship, and are eager to serve you in any way possible. It is a good plan to have a sub-committee, which shall keep in touch with the women's missionary boards of the various denominations, the committee being made up of one Senior from each of the leading denominations represented among the women of your college. Each member will be familiar with the work of the Women's Foreign Mission Board which she represents, and will keep in touch with its work by correspondence with its secretary for student work. She will often be able to suggest missionaries or secretaries of her board who might be speakers at Association meetings, and will also be able to secure much valuable literature from the Board for use in class work, on the bulletin board, or in the library. It will also be a part of her work to keep a list of all women students who have gone, or plan to go, from the Association, into work in foreign countries; and to send to

the student secretary of her board the names and addresses of all the girls of her denomination who are graduating, that they may be brought into touch with the missionary work of the place to which they go. This sub-committee should also include one member who will correspond with and represent the interests of the United Home Mission Councils in similar fashion.*

A Concrete Way to Promote World Fellowship

One of the joys of giving concrete help is that it not only benefits the recipient, but is both a creator and an expression of vital interest in the giver. Every student Association ought to have some real part in the splendid work which is bringing more abundant life to the women of the world. Denominational colleges will, in the majority of cases, probably make most of their gifts to the work being done by the Women's Missionary Boards of their denominations; and colleges having no relation to any particular denomination will usually give their support to some interdenominational work, such as the foreign work of the Young Women's Christian Association. Some of the large colleges have their own representatives as Association secretaries in the Orient. For example, Wellesley has sent two of its alumnae to Peking, as secretaries of the Association there. The University of Chicago is represented in India by one of its former general secretaries, now student secretary in Madras. Some other Associations which cannot assume the entire responsibility for a secretary, share a secretaryship with one or more other colleges. Few things do so much to stimulate the interest of a college community in far-away people as to have their own representative out there, serving those people and making them real to the girls who are making her work for them possible. The letters she sends back, the notices in the col-

*See leaflet on "Association Membership and Church Work," listed on back cover.

lege paper about what she is doing, the meetings at which the students are kept informed of her work and its significance, all bring a real sense of fellowship with the girls of other countries, and an appreciation of the privilege it is to have a part in bringing truly abundant life to them. Different Associations use different methods for raising their missionary gifts. Some have the "Day Plan", others the "Share Plan"; some have special campaigns at a given time each year.* But always these missionary gifts are personal, not raised by sales or fetes or other like activities, not taken from the dues, but given by students and faculty who really care that other girls may have what Jesus Christ came to bring, and are willing to sacrifice to make that possible.

Fellowship Plus Comradeship

Not all colleges have the privilege of having a first hand touch with the women of other lands, but in these days, when in increasing numbers, Oriental women are coming to this country for education, there are many Associations which have the very great opportunity of close touch upon the lives of women who are going to be leaders of almost unlimited influence among the people of their nations. Only a few women in these nations have any education at all; as yet only a small proportion of that privileged few have had anything but elementary training. The college woman is as yet almost unknown. The influence of the woman who has received her college education in the midst of a civilization and culture other than her own, who has had opportunities of travel, is almost impossible of exaggeration. For good or for ill she will be the leader of a mighty host of her countrywomen. How supremely important it is, then, that while she is with us, she should know not the worst, but the best of our life, and know it from the inside, not simply on the surface. If we are true patriots we shall want this to be possible. If

*Pamphlets describing these plans can be obtained from the Foreign Department, 600 Lexington Avenue, New York City.

we are loyal citizens of the Kingdom of God, and believe that the religion of Jesus Christ is the very best gift we have to offer, we shall be deeply concerned that the Oriental students, if they are Christians, go back stronger and more loyal because of their stay with us. And if they are not yet Christians, we shall care supremely that they may be won by the influences which surround them here to become true followers and friends of the Lord Jesus Christ. There are probably no more powerful influences for the Kingdom of God in the Orient to-day than the lives of men and women who have returned from their years of study in a Christian country not less, but more, earnest Christians. But on the other hand there is probably no one force doing more to check the progress of the Good News in non-Christian countries than the lives of those others, who have gone back after four or more years of college life in a Christian country to throw the weight of their influence against Christianity. One of the wisest and sanest leaders in China recently said, "One American-educated Chinese who returns an earnest Christian is worth more than an entire mission station". He might perhaps have said with equal truth that one American-educated Chinese who returned to use his influences against Christianity would do more harm than an entire mission station could undo.

What can we do to make their stay among us count for the very most and the very highest to these Oriental guests of ours? It is almost all summed up in the statement that we can be true friends to them. True friends will, of course, neither patronize, nor pet, nor give the kind of attention which makes it hard for even the most sensible girl to keep from having her head turned. In true friendship there is no emphasis on or thought of superficial differences, but fellowship that rests upon deep fundamental likenesses. There is constant sharing of the best in such friendship, and constant thoughtfulness. A form of thoughtfulness which Oriental girls especially appreciate is hospitality. Few things

in our country are so good as our Christian family life, and there are few things which girls from other lands so appreciate knowing. Those of us who have homes can invite to them these friends from far away, especially at the holiday times which would otherwise be very lonely, and we can put them in touch with other homes which we would like to have them know, and which we would like to have know them. We can see that they meet the people who are the best interpreters of our religion and our social order; that they have opportunity to see and know our best institutions; that they hear the sermons and the lectures which will be an inspiration to them. We can see to it that they are always included in our summer conference delegations, their expenses counted in as a part of the summer conference budget. If we are "by constant watching wise" we shall discover scores of ways in which we can so express the real spirit of Christ and Christian friendship that no Oriental girl who comes to our colleges can ever return to say that her life in a Christian college and Christian country had taught her nothing of the beauty and the power of our religion. And if we send her back eager and determined that the great company of her country-women who look to her for leadership shall be led Christward, our lives will have touched the ends of the earth in a way that angels might covet.

"It's great to have the world for your hobby!" And it's great to be a part of that glad company of every nation and of every class whose marching hymn is

"The world for Christ we sing,
The world to Christ we bring
With joyful song."

PUBLICATIONS FOR LEADERS OF EIGHT WEEK CLUBS

1. *How to Promote Eight Week Clubs in the Colleges*, by Mabel Stone. 5 cents.
2. *College Women and Country Leadership*, the study book, by Jessie Field, national secretary for country work. 25 cents.
3. *For Leaders of Eight Week Clubs* (among American girls) by Jessie Field. 10 cents.
4. *An International Friendship Club* (among foreign girls) by Edith Terry Bremer, national secretary for immigration and foreign community work. 15 cents.

Eight Week Club Packet containing 1, 2 and 3 or 4 (cross out one not wanted). 40 cents.

Texts:

Out of Doors in the Bible, by Ethel Cutler. A pilgrimage with outdoor people of both Testaments. Written especially for summer use. 15 cents.

Jesus Among His Friends, by Ethel Cutler. Six stories from the life of Christ. 15 cents.

Christian Citizenship for Girls, by Helen Thoburn. Ten chapters on a girl's relation to home, work, worship, recreation, friends, etc. 25 cents.

Note: The five cent leaflet, "Two Kinds of College Girls," containing "little stories" by Oolooah Burner and Abbie Graham, is of special interest to Eight Week Club leaders.

Order from

Publication Department, National Board Young Women's Christian Associations,

600 Lexington Avenue, New York City.

STUDENT LEAFLETS

For Universities and Large Colleges

Advisory Committee. Bertha Condé. 10 cents.

Association Membership and Church Work. Bertha Condé. 10 cents.

Association Meetings. Oolooah Burner. 10 cents.

Association News Committee. Edith Dabb. 5 cents.

Bible Study Committee and the Voluntary Study Plan. Ethel Cutler. 10 cents.

Cabinet, The. Bertha Condé. 5 cents.

World Fellowship (for the Missionary Committee). Margaret Burton. 10 cents.

Conferences and Conventions Committee. Louise Brooks. 5 cents.

Finance Committee. Blanche Geary. 5 cents.

How to Promote Eight Week Clubs. Mabel Stone. 5 cents.

How to Realize Our National Association Membership. Eliza R. Butler. 10 cents.

For Colleges, Seminaries and Academies

The first six leaflets listed above, and "World Fellowship," "Conferences and Conventions Committee," "How to Promote Eight Week Clubs," and "How to Realize Our National Association Membership," as listed above. In addition:

Committee Work in Small Associations. Eleanor Richardson. 5 cents.

Finance Committee in a School or College Association. Edith Helmer. 10 cents.

Social Service Committee. Eliza R. Butler. 5 cents.

Year's Outline for Religious Meetings. Oolooah Burner. 10 cents.

Note: As the cost of each of these lists totals $1.05, a packet of each will be sent for $1.00.

Watch *The Association Monthly* for announcement of additional leaflets during 1916-17.

Order from

PUBLICATION DEPARTMENT

NATIONAL BOARD *of the* YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS

600 LEXINGTON AVENUE, NEW YORK